

drink of *fh&Soma* offered by me;* come,
 ASWINS,
 come (hither); desirous of protection, I
 invoke you;
 give precious riches to the donor of the
 offering.

24. Divine (ASWINS), partake to satiety
 of the
 sacrificial beverage, consecrated with
 the exclamation *Swdhd*; come, ASWINS, come
 (hither); desirous
 of protection, I invoke you; give precious
 riches to
 the donor of the offering.

SIJKTA YI. (XXXVI.)

The deity is INDSA ; the *Eishi* as before: the first six
 verses
 are in the *Sakvari* metre, the seventh in the *MaMpanJctL*

1. Thou art the protector of the effuser of the
 Varga xvm.
 libation, of the strewer of the clipt sacred
 grass;
 drink joyfully, SATAKKATTJ, the *Soma* for
 thine
 exhilaration,—that portion which (the
 gods) assigned
 thee, Im>RA, lord of the virtuous, who
 art the victor
 over all (hostile) hosts, the* conqueror of
 many_{3f} the
 subduer of the- waters, the leader of the
Maruts.

2. Protect the worshipper, MAGHAVAN,
 protect
 thyself; drink joyfully, SATAKRATTT, the *Soma*
 for
 thine exhilaration,—that portion which (the
 gods)

* Sayana here takes *vwakshanasya* as an epithet
 of the speaker,
i.e. "at the commenced adoration of me the offerer
 of libations;"

elsewhere, as in viii. 21. 5, he takes the word as
an epithet of
the *Soma*, " heaven-bestowing/"
swargaprdpanaskla.

f *Uru Jayas*. Sayana explains *jrayas* here as
vega, but in
viii. 6. 27'he alternatively explained *urujrayas* as
vistirnavydpin)
"the wide pervader." We might thus render the
passage, "the
victor over all hostile hosts and over wide space."